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Turn in the Road

LAST SUMMER I SAT in a hospital waiting room. The nurse who was caring for my sick husband had asked me to wait outside his room. As I sat there, I looked through the window and across the river to a high wall of rock. Beyond it I could not see. If I crossed the river on the bridge, what would I do? Run into a mountain of rock?

MY WHOLE LIFE seemed to be up against something equally hard and unyielding. My husband was very ill. Would he get better? If not, what would I do? How could I care for him?

Then as I sat and prayed that God would lead me to an answer, I realized how foolish my thoughts were. The bridge across the river did not come to a dead end. The road on the other side wound and dipped and turned around the rocky mountain, safely into the country beyond.

"OUR KIND AND LOVING Father leads us along roads like that," I thought. "Even when we cannot see beyond, he knows the way and guides us safely."

He has led me since that day—and he has given me more than anyone could ask.

—KETURAH K. ADOLPHSEN

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COVER PICTURE. Dr. Roland C. Matthies (left), vice president and treasurer of Wittenberg College, Springfield, Ohio, accepts from Harold O. Thomas of Canton, Ohio, largest gift ever made to Lutheran college. Mrs. Thomas and Wittenberg president, Dr. Clarence C. Stoughton, look on. Portrait on wall is of Ezra Keller, who served as Wittenberg's first president in 1845.

THE CHURCH IN THE NEWS

LWF leads in resettlement

More refugees found new homes through the aid of the Lutheran World Federation than through any of the other ten voluntary agencies co-operating with the 26-nation Intergovernmental Committee for European Migration, a report released last month indicated. Harold Tittman, ICEM director, revealed in Geneva that LWF had resettled 13,196 refugees under the "travel loan fund" program in the three-year period 1952-54. World Council of Churches came next with 10,845. International Catholic Migration Commission was third with 7,558.

ICEM had granted funds to the agencies to be loaned to migrants for travel and resettlement expenses, with the agencies responsible for collecting repayments. The report showed that LWF had already recovered 49 per cent of the $2 million granted it.

Lutheran World Service Director Reuben C. Baetz reported the LWF resettlement total for the period since it began work in 1948 to October of this year as about 63,000. More than 46,000 of these were helped to find new homes before U.S. restrictions on refugees went into effect in 1952.

Since 1952, LWF has helped 16,151 refugees settle in new lands. More than 12,000 entered Canada. Most migrants helped by LWF came from refugee camps in Germany and Austria, Mr. Baetz said.

Reformation rallies thronged

In dozens of major cities crowds gathered in large auditoriums for Reformation festival rallies. Visiting German Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, was speaker at the Minneapolis Civic Auditorium (*see cut*) where sessions of the LWF Assembly will be held in 1957.

Main point of Martin Luther's teaching was that "you must not obscure Christ—you must not prevent people from seeing that there is salvation in the world," the bishop told the crowd of 10,000. An overflow audience of 1,500 heard his message in nearby Central Lutheran Church.

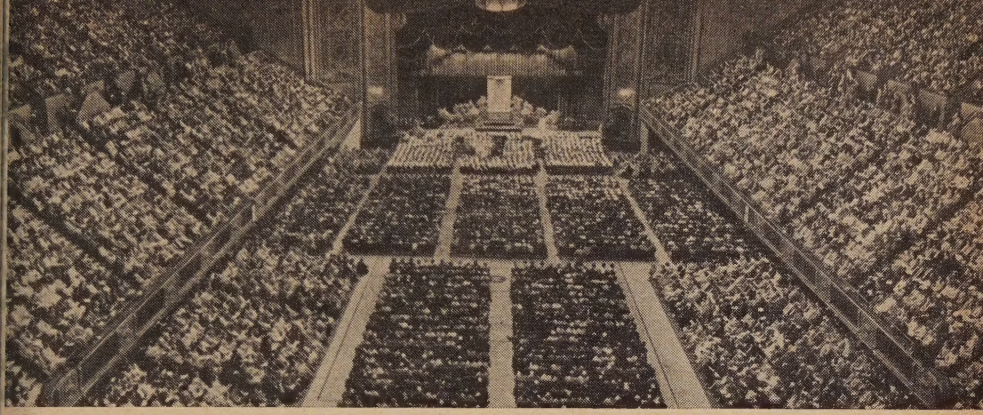
"Caesars, emperors, philosophers and generals have gone out of their way to suppress the word of God, but this word will never be stopped," said the German churchman who was imprisoned during the Hitler regime.

An even larger crowd of 14,000 thronged the Cincinnati Garden to hear Dr. Franklin Clark Fry, United Lutheran Church president, declare, "Evangelical Christianity and democracy belong together. They have grown from one root. The Protestant Reformation planted the seed and our free political institutions are the fruit." Emphasis on equality before God, education, and respect for the individual are ways in which "Protestant churches nourish democracy," Dr. Fry said.

Oxnam gets big majority

Pickets paraded outside the Oakland, California, auditorium as Methodist Bishop G. Bromley Oxnam of Washington told a crowd of more than 5,000 at a Festival of Faith rally on Reformation Day that Protestants and Roman Catholics should apply the Golden Rule in all matters involving religious liberty.

The pickets represented fundamentalist ministers who had opposed Bishop Oxnam's appearance because of his al-



CROWD IN MINNEAPOLIS HEARS BISHOP LILJE
Reformation rally is held in hall where Lutheran World Federation will meet

leged liberal views. They sponsored a rival rally at which Dr. Carl McIntire of Collingswood, N. J., spoke. It attracted only 300.

Bishop Oxnam reaffirmed Protestant opposition to use of public funds for parochial schools and to establishment of diplomatic relations with the Vatican. If the spiritual forces of Christianity are divided, however, "the Communist can move in with the force upon which he relies and challenge . . . the spiritual principles upon which our way of life is based," the Methodist leader warned in urging Protestants and Roman Catholics to make a unified stand against communism.

Spanish restrictions hit

Religious freedom in Spain was not discussed when U.S. Secretary of State John Foster Dulles visited Dictator Francisco Franco early this month. It became a live topic, however, in several U.S. cities.

Among European and Middle East nations, Spain is the worst offender in suppressing religious liberty, reported Dr. George W. Sadler, a secretary of the Southern Baptist Foreign Mission Board. "It is well-nigh impossible for an evangelical Christian to get a Christian marriage or a decent burial" in Spain, Dr. Sadler said. Four Baptist churches in Spain have been closed by police and pastors have been hindered in their work, he added. Five young people were given 15-day jail sentences for participating in a river-front baptismal service. Madrid Baptist pastors were refused permission to attend the Baptist World Alliance meeting in London, and the church's paper, *El Echo,* was suspended by government order. Baptists have 37 congregations in Spain.

The U.S. should not give "millions of dollars" to the Spanish government without protesting the "religious persecution," Dr. Harold L. Fickett told the Massachusetts Baptist Convention last month. In reply, the Rev. Francis J. Lally, editor of the Roman Catholic *Pilot,* said that although Protestants "labor under certain disabilities in Spain where they make up less than one per cent of the population" their situation was "not dissimilar to that of Roman Catholics in certain Protestant countries, notably Sweden and Switzerland." He did not elaborate on problems the Roman Catholic Church encounters in those lands. Swedish church laws have recently been liberalized.

Roman Catholic pressure denied

Congregational hearings on freedom of religion were not cancelled as the result of pressure from Roman Catholic sources, Sen. Thomas C. Hennings, Jr., chairman of the Senate Subcommittee on Constitutional Rights, said in Washington last week. He also issued a denial of what he said was a published charge that "various Catholic groups, including the National Catholic Welfare Conference," had urged the subcommittee to go into the question of church-state separation in order to present arguments for state aid to parochial schools.

In place of the public hearings, which Senator Hennings said might become "a forum for interfaith bickering," the committee was studying answers to 10,000 questionnaires sent to religious leaders. Tabulation of replies will not be announced until the subcommittee has completed public hearings on freedom of speech and assembly, scheduled for the week of Nov. 14.

Pastor's resignation rejected

Efforts of the Rev. John Gerberding to resign as pastor of Holy Cross Church at Menomonee Falls, Wisconsin, were thwarted when the mission congregation on Oct. 27 by a secret 55-40 vote refused to accept his resignation. Although cleared of "heresy" charges by a trial committee last August, Mr. Gerberding decided to resign after Milwaukee area clergymen of the Northwest Synod demanded that he be re-tried.

Mr. Gerberding said he was "gratified by whatever demonstration of confidence there was in the 55-40 vote against resignation" but pointed out that the 55 votes represented only one-fourth of the congregation's members. Asking that another congregational meeting be called on Nov. 13, the pastor said he would insist that he be relieved of his charge. "I am still not at home in this synod," he said.

Action at the congregational meeting was influenced by a letter received by Mrs. Stuart E. Hoyt, a member of the congregation, from Dr. Reinhold Niebuhr, theologian and faculty member of New York's Union Seminary. Speaking of the three pastors against whom charges had been made, Dr. Niebuhr said, "I think that Christian leaders should definitely support these young men, whose teachings are not heretical at all but in conformity with the main body of Christian conviction in the church. It would be a shame to have people excommunicated who hold beliefs very similar to some of the leading figures in Christendom." No previous mention of excommunication had been made in the case.

Of the others involved, George P. Crist, Jr., resigned from his congregation and turned in his ordination papers after a committee had found him at fault. The Rev. Victor K. Wrigley was to face a trial committee on Nov. 10, but had indicated that he would not appear.

Survey shows churchgoers' habits

People in the West attend church more regularly than those in the East, but Easterners are more ready to join as church members, according to a national study made for the Twentieth Century Fund by Dr. Benson Y. Landis. Over the whole country, churches attract about 40 per cent of their members on an average Sunday. Other disclosures of the survey:

—Average weekly contribution per member is 35 cents. Fifteen years ago it was 20 cents.

—Almost 90 per cent of the 97 million church members in the U.S. belong to the 19 larger denominations.

—Protestant parochial school systems are growing and now enroll nearly 190,000 pupils.

—Sunday school enrollment slid down-

EVANGELIST LEAVES ITALY

The Rev. Cline R. Paden, Texas churchman whose seven-year ministry in Churches of Christ in Italy was marked by stormy conflicts with police and government officials, leaves for U.S. as Italian government refuses him new visa.

---

hill from 1933 to 1947, has since that time shown rapid, steady growth.

—Although church membership in the past ten years has risen 36 per cent compared with population growth of 16 per cent, these figures give "no evidence of a spectacular return to religion or widespread revival."

Schools may teach religion

Democracy can't be taught in a godless atmosphere, said Florida School Superintendent Thomas D. Bailey in announcing a plan for nonsectarian religious training in that state's schools. His program, which would not be compulsory, would be integrated into regular courses to help pupils understand the moral and spiritual values of American life. "There'll be some calculated risks" in the program, Mr. Bailey said, "but all faiths agree that there is a God and we want to emphasize that."

"To ignore in our schools any reference to God when our Declaration of Independence, our pledge of allegiance to the flag, and our coins all refer to the existence of an almighty deity is to ask our teachers to instruct in darkness," he added.

In various other areas religious teaching in public schools was gaining ground. In Tennessee, Rotarians were told that Bible classes in Knoxville public schools were a great factor in combating juvenile delinquency. In Irving, Texas, and Cuyahoga Falls, Ohio, religious programs were planned in public schools.

Spiritual heritage stressed

Schools in New York State were urged by the Board of Regents to devote frequent class periods to teaching "America's moral and spiritual heritage." The Regents suggested that "liberty under God, respect for the dignity and rights of each individual, and devotion to "freedom" should form the content of such lessons but warned against "sectarianism."

Public school superintendents from 35 U.S. cities, meeting for a work conference in New York last summer, had urged more stress on religion so students might realize its importance in their lives and might develop a "system of moral and spiritual values."

The Jewish organization B'nai B'rith departed radically from its traditional position when its executive committee, meeting in New York last month, advocated a study to determine whether objective courses "about religion" could be

included in the public school curriculum. The group had opposed released-time religious instruction and recitation of prayers in public schools.

In Jersey City, New Jersey, four of the five-member school board expressed approval of a suggestion to have religious instruction in the schools. The proposal, aimed at combating juvenile delinquency, called for separate Protestant, Roman Catholic and Jewish classes to be taught by regular school teachers.

Who'll pay the school bill?

When delegations from all states and territories meet in Washington Nov. 28 for the White House Conference on Education, one major question promises to overshadow all others: who will pay the increased school bill?

Representatives of public and parochial schools meeting in advance of the Washington sessions agreed on the need for more schools, higher teacher salaries, better teacher-training institutions. Problem of paying for these gains remained unsolved. Federal aid to schools was opposed because it might lead to federal control or domination. Southern states particularly were expected to fight any proposal that might hamper local control of school practices.

Merger bodies set timetable

On the first day of January 1960 the new two-million-member American Lutheran Church will begin to function. Representatives of the Evangelical, American, United Evangelical and Lutheran Free Churches, which are currently negotiating for union, set this and other important dates at their Chicago meeting on Oct. 28. Major task facing the union committee at its next meeting Nov. 29 will be completion of a constitution and consideration of the new body's relationships to the World Council of Churches, Lutheran World Federation, National and Canadian Lutheran Councils. None of the groups entering into the merger is a member of the National Council of Churches.

The timetable calls for the four bodies to meet during 1956 to approve finally union plans. Lutheran Free Church congregations are now balloting on the merger. If all groups approve, a special merger fund will be raised during 1957. In 1958, the boards and committees for the new church will be selected. In December of 1959 the constituting convention for the new church will be held.

Church's stand criticized

Critics of the Church of England found added ammunition when the church's stand against remarriage of divorced persons played a large part in frustrating the possible marriage of Princess Margaret to Capt. Peter Townsend. Capt. Townsend was the "innocent party" in a divorce, but has two sons.

Princess Margaret was "brainwashed" by Church of England officials, said an article in the Nov. 6 edition of Lord Beaverbrook's *Sunday Express*. "There are plenty of people who feel that the time has come" for Dr. Geoffrey Fisher, Archbishop of Canterbury and head of the church, to resign, the paper said editorially. It questioned Dr. Fisher's "dubious" leadership.

Some pastors of the Church of England attacked their own church's stand. "It is cant and humbug for a church which is willing for its bishops to be appointed by a divorced Prime Minister to stop two people from their rightful pursuit of happiness," the Rev. John H. Hornby wrote in the *Sunday Pictorial*.

Church of England officials were equally critical of the press for its sensational treatment of Princess Margaret's

OFFICIALS URGE RELIGIOUS FAITH AS BASIS FOR SECURITY

U.S. Vice President Richard Nixon (center) greets Sir Muhammad Zafrulla Khan of Pakistan, judge at International Court at The Hague and keynoter at Spiritual Foundations Conference, in Washington as clergymen look on

romance. Popular indignation reached the point where Dr. Fisher felt it necessary to take unprecedented action by appearing on a TV program to deny that the church had brought pressure upon the Princess to give up Capt. Townsend.

And so forth

Representatives of the Augustana Lutheran Church and the ULCA will meet in Chicago Dec. 16 to draft the invitation the two bodies will jointly issue to the 17 other American Lutheran groups inviting them to discuss Lutheran unity. The meeting results from Augustana's acceptance of the ULCA's overture to join in issuing such an invitation. ULCA will be represented by its special commission on relations to other American Lutheran church bodies.

Value of shares in the Common Investing Fund of the ULCA had climbed to $12.43 at the end of September and a quarterly dividend of 10½ cents was declared. Shares had been issued at $10 par on Jan. 1, 1954. Total now invested in the fund by ULCA boards, synods, congregations and church institutions is $3,781,000.

Dr. Franklin Clark Fry, ULCA president, will participate in a giant Festival of Faith program at Sydney, Australia, Feb. 6-10, 1956. The program will take place in conjunction with the meeting of the executive committee of the World Council of Churches, of which Dr. Fry is chairman. Before going to Australia, Dr. Fry will participate in the All-Asia Lutheran Conference and the 250th anniversary of Lutheran missions in India.

The Bureau of Census will ask Congress for a $1,250,000 appropriation for a U.S. religious census to be taken in 1957 if the Bureau of the Budget will approve. Last religious census was made in 1937.

World News Notes

Competition for Middle East

Blood pressure had been running high in the Arab nations ever since they failed to destroy the tiny State of Israel when it came into existence in 1948. Arabs say they fear that Israel plans to expand its territory at their expense. The Arab states have 15 times the population of Israel, but their combined armies don't equal Israel's.

Egypt, leader of the Arab group, hasn't money to buy arms. The U.S. and other Western countries have turned down its requests for arms on easy terms, hoping to hold down the lid on a Middle Eastern war. But, says Egypt's Premier Nasser, Israel has bought jet planes, tanks, and field guns from America and Britain.

This month the situation was turned upside down. Communist jet planes were being unloaded in Egypt. Egyptian pilots are in Czechoslovakia learning to fly them. Russians have offered to sell submarines to Egypt, it was reported, and will help Egypt build a high dam at Aswan on the Nile.

Egypt's Arab neighbors applauded the deal with the Reds. "Egypt, the elder sister, has ably taken hold of the rudder of leadership in the Arab world to save and liberate it from imperialism and protect it from the threat of Israel," said a Syrian newspaper, *Barada* in Damascus.

Red bid is high

The Red bid for allies in the Middle East took in a wide territory. Jordan and Syria might also buy arms from Communist countries, it was announced. Jordan, which has depended on economic assistance from Britain, announced it was considering a plan to get $24 million annual subsidy from Saudi Arabia to make it independent of British aid.

Afghanistan, wedged between two opponents of the Communist countries—Iran and Pakistan—said it would accept an offer of Czechoslovak arms. "Our neighbor, Pakistan, is threatening us constantly," said the Afghan ambassador to Egypt.

Red countries were also offering nonmilitary trade bargains in the Middle East. When Egypt's health department wanted DDT, the lowest American bid was 10 cents a pound. East Germany bid 7 cents. Poland underbid England on selling freight cars to Egypt. Hungary got a contract for diesel hydraulic engines instead of France because Hungary was willing to accept Egyptian cotton instead of cash in payment.

Consequences

Russia had pushed its conquests in Europe as far as it could go, and wants to freeze the situation in its present shape. At Geneva this month the Reds made clear that they will accept no change in the division of Germany except on terms the West can't afford.

In the Far East the U.S. has announced that an attack on Formosa will mean war. Russia seems eager to prevent China from meeting this challenge. Reds are depending on propaganda and trade tactics to win advantages in Indonesia, Burma, Malaya.

But moving into the Middle East, where Western nations have had decisive power since World War I, Russians have thrown diplomats of Western nations badly off balance. The Suez Canal, now being turned over to Egypt by England, controls the sea lanes from Europe to the East; Middle Eastern airplane bases are keys to the air lanes. Most of western Europe's oil supply is in the Arab states.

WASHINGTON

By ROBERT VAN DEUSEN

IMMIGRATION HEARINGS

LIKE OLD SOLDIERS, the subject of immigration policy never dies. It threatens at times to fade away, as Congress turns a deaf ear to pleas that the doors should be opened a bit wider. But the continuing need of those who seek a homeland, and the stubborn idealism which is part of the American heritage, make the drive for freer immigration persist.

Senator Harley M. Kilgore, chairman of the Senate Immigration Subcommittee, has announced that public hearings will be held to consider national immigration policy, appraise its effectiveness, and discuss proposed changes. They will begin on Nov. 21, and will continue a week or more after Thanksgiving.

Politics or people?

THERE HAS BEEN so much double-talk about immigration that it is hard not to be cynical about the chance of any real improvement in the present law. One wonders whether pre-election politics may have played a part in scheduling these hearings. The vacillation which the administration has shown toward changes in the basic immigration law makes a tempting target for the Democratic leadership in Congress.

Actually, neither party has an inspiring record so far as immigration is concerned. The McCarran-Walter Act was passed by a Democratic-controlled Congress, with substantial help from the Republican minority. The present administration, while paying lip-service to the need for liberalizing the law, has never put any real push behind an effort to amend it.

The Refugee Relief Act, which was to serve as an emergency stop-gap, became instead a weak excuse for postponing reform of the basic law. Its limited provisions were made more inadequate by Congressional amendment and were stymied by the State Department in administering the law. The improvement which is now taking place in the refugee program was in response to public pressure by church groups and others who were not content to let official apathy go unchallenged.

If the hearings are to be anything more than window-dressing, Congressional leaders of both parties must become concerned about the *people* who are affected by our immigration laws. This will be easier if they are supported by public sentiment, if they are sure that the people back home want fair treatment and reasonable opportunity for those who seek entry into the U.S.

Do the churches care?

PERHAPS HERE is the real problem. It may be that the people of the churches (who comprise 60 per cent of the population) do not care whether our country is a haven for the oppressed, do not want our immigration restrictions to be relaxed. Could it be that Congressmen have their finger on the pulse of church people more accurately than church leaders do?

Representatives of the churches will undoubtedly testify at the hearings. On the basis of careful study, they will spell out changes that ought to be made in the immigration law, to eliminate unfair and unworkable provisions. The biggest boost that could come toward improving the law would be to have church people from all over the country write to their Congressmen supporting their church leaders.

People Read Kierkegaard Now

While Soren Kierkegaard lived, few readers tried to wade through the big books he wrote. Now these books seem to many to be the most important Christian writing since Luther

A 42-YEAR-OLD DANE collapsed in a Copenhagen street in October 1855, and died on November 11—a hundred years ago this week. This man, Soren Kierkegaard, was unmarried and had lived a short and lonely life. So his death did not make much impression on anybody in Denmark or elsewhere. He had written 14 books and published them at his own expense, but they were not much read and seemed to be soon forgotten.

But since 1939 most of his books have been published in American editions. This lonely Dane, a century after his death, is being read around the world. He is in overwhelming measure responsible for a reformation which is stirring the church.

CARTOONISTS RIDICULED QUEER-LOOKING, LONELY MAN WHO ATTACKED COMFORTABLE CHRISTIANITY

He died without consenting to receive communion from an ordained clergyman because he had bitterly attacked the church. He said it had ceased to be Christian. He blamed the clergy for not proclaiming the Gospel as the good news which it surely was when it first came into the world. Now Kierkegaard's criticisms are taken seriously.

KIERKEGAARD BEGAN, probably in his 25th year, to devote all his genius to the task of making it clear what it means to be a Christian. He did not agree that every person in Denmark who lived a respectable and comfortable life was therefore Christian. Being a Christian and being a decent person were two different things. He saw clearly what Jesus asked of men was something quite different from what men the world around had come to regard as noble and gracious living.

WHEN KIERKEGAARD took seriously the absolute demands that Jesus laid upon men, he realized the truth of Jesus' assertion, "Except a man be born again he cannot enter into the kingdom of heaven." A miraculous transformation of a man's

By MARTIN HEINECKEN —Professor, Philadelphia Lutheran Theological Seminary

entire being would have to take place if he ever were to meet these demands. He would in fact have to become a new creature and tremendous birth pangs would result.

TO GIVE A PENITENT SINNER peace more was required than a benign grandfather god who would nod sin all away. Nothing less than the suffering love of God himself could here atone. So, as Kierkegaard looked upon the cross and the bleeding figure hanging there, it was not just with astonishment, or amazement, or pity, or hero-worship. No, this was different—to kneel before this cross and acknowledge that here was the love that covered the sins of all the world.

Here was the king of kings and lord of lords who had made the worlds, and whose glory and majesty were beyond all understanding, self-imprisoned for love in this form of the suffering servant. Here was a miracle and a mystery no mortal mind could grasp.

Kierkegaard was a cripple, and melancholy, and yet no one ever sang so sweetly in the praise of his Lord. Those who say that Kierkegaard made of the Christian life a melancholy business have not read what he wrote. Nor do they know what they are talking about when they say he tears the Christian life apart into nothing but a succession of agonizing moments of decision.

Kierkegaard knew both the disturbance and the peace, the sorrow and the joy, the depth and the height without which it is impossible to live the Christian life. Through his witness, many are being led this day to the same uniquely Christian experience.

HIS GREAT MERIT IS, I believe, that he restored the "mystery" and "miracle" of God to a age to which God had become too familiar and in which men had taken possession of God and imprisoned him within the musty chambers of their minds.

In derision of those who spent their time explaining away the miracle of God he said, "Why do we have our philosophers if not to make supernatural things trivial and commonplace?" Perhaps he can also help to restore the sense of the "mystery" and "miracle" of God to an age that, far from presuming to understand God—because of the meaningless course this world of ours has taken—has concluded that he does not exist.

THE WORD "MYSTERY" comes from a Greek word, *muo,* which means to close the lips, as you must when you pronounce the letter "m." It was used to designate that which struck you dumb with awe.

The word "mystery" describes that which assuredly *is* but which we cannot explain and which, therefore, is not at our disposal or under our control. As soon as we can explain something and control it, the mystery vanishes. Electric light is a mystery to the savage and he is speechless before it. Not so the electrical engineer, who "opens his mouth" and explains how it works and thereby shows that he can control the process.

The word "mystery" came to be used to designate the secret societies of the ancient world which laid claim to possessing the secret of immortality, the key that would unlock the "mystery" of death and show you what lay beyond. Those who were initiated and knew the magic words could spring the gate. Those who underwent the proper discipline could win for themselves the knowledge that put them in control.

So the heathen mysteries resolved the "mystery" and put man in control and that is characteristic of all paganism, ancient and modern. It was precisely against this kind of paganism within Christianity

itself that Kierkegaard pitted all the power of his personality and genius.

HE HELD THAT the mystery of God cannot be explained and that man can never succeed in sewing God securely to the end of his string to make him dance according to his tune.

It is the same with the word "miracle" which comes from a Latin word which means to wonder. A miracle is something which causes you to wonder because you have no explanation. To explain a miracle would be to put it under your control and at your disposal. You may not be able to duplicate the sleight-of-hand feat of the magician, but he's not fooling you. You know how it is done.

It was against this kind of an attitude that Kierkegaard protested. A true miracle is really something which only God can do and nobody else. What folly, then, that a man should explain away the miracles of Jesus. They were intended to show that here there was that One at work whose power is absolute. Here were events you could not explain, but which could force you to your knees in trembling, submissive adoration.

What folly it is to say that people shared their lunches and so five thousand people were fed with a few loaves and fishes! This is something we can do ourselves. It is no mystery and no miracle. We do not need God for that.

Over against all this Kierkegaard simply asserted the absoluteness of the "mystery" and the "miracle" of God. By that he meant that man could never explain the mystery of God in such a way that he could control God. When man is confronted by God, "every mouth shall be stopped and all the world become guilty before God" (Romans 3:19). For Paul and for Kierkegaard in the final analysis man's inability either to understand or control comes to a focus in the forgiveness of sins. This really baffles the understanding. Here a man must really give up the controls.

SOREN KIERKEGAARD
Sang the praises of the Lord

THE CHIEF QUESTION which Kierkegaard asked was how a man becomes aware of the "mystery" and the "miracle" of God. How do I perceive that I am unable to understand and make myself the master? Kierkegaard found a simple and, to my mind, a conclusive answer in what he called the "absolute paradox."

This expression is the clue to what he has to say to all those who in their pride refuse to be humble before God and to give up not only their pride of virtue with which they hope to stand in the judgment but also their pride of intellect with which they mean to take God captive.

"Paradox" will be discussed by Dr. Heinecken in an article in "The Lutheran" next week.

EARLY AMERICAN ART

UNKNOWN ARTIST 150 YEARS AGO PAINTED THIS "ANNUNCIATION"

Bible stories were themes of paintings by self-taught artists

By KRIS COSTELLO

THERE WASN'T ANY art gallery at the corner of Fifth avenue and 80th street when Columbus discovered America. Of course there weren't any American paintings to put on exhibition, even if there had been galleries. And as pioneer settlers traveled up the valleys of the New World, they had no time to paint. They were busy planting corn.

Early American colonists didn't mind being without pictures. Most of them were poor, and even in Europe the poor people weren't accustomed to having pictures in their homes. Only the wealthy owned great paintings. As for having one's portrait painted, that was unheard of among the common folk.

Imagine what it would be like to live in a world in which there were no illustrated magazines, no prints, no picture cards, no museums, no galleries, no pictures in the home or school. Such was the situation in early America.

But as the settlers prospered, they desired to decorate the places where they lived and worshiped. They produced a few illustrated Bibles and other books. But the pictures were gloomy and usually struck terror in the heart.

Then came the traveling painters. Most of theme were self-taught. With paint made from dyes and berries, with brushes

made from twigs and hairs snipped from the tail of the house cat, the artist roamed the country painting "a likeness" of anyone who would give him a meal and lodging. Sometimes the artist was paid in cash, as much as $3.50 for a picture.

Because the painters were largely self-taught, the pictures which still exist are called "primitives." Most of those which still exist are of people, still-life, or of the homestead where the family lived.

DEATH IN THE FAMILY usually called for a funeral picture—replete with weeping willows and weeping family. They look strange to us now, but back of each of these paintings is a heartbreak.

We have one primitive of a merry, laughing little boy, painted at three years of age. On the reverse side in thin, spidery penmanship is the terse line: "Died at age four years and two months."

The religious pictures of the time were not numerous. Though many people were deeply religious, there is a dearth of primitives in the religious field. Shown here are three, widely different in technique, appeal, and execution.

THE ANNUNCIATION (*page 15*) by an unknown artist, was probably painted early in the 19th century. The artist may have seen some prints of the great paintings, for there is a suggestion of the Old Masters in the flowing robes, the rolling clouds, and the pose of the figures.

The dove has the spotlight, but the faces of Mary and the angel are very soft and have a dream quality about them. The unknown artist had trouble with

"NATIVITY" PAINTING IS NEAT AND PRECISE

"Flight Into Egypt"

hands, but even the best artists have trouble painting natural-looking hands.

There is life and joy and mystery in the picture, and it is a pleasure to think that this picture may have made the story of Jesus more real for people as they looked at it.

The Nativity is quite another type of primitive. Neat and precise, with exact draftsmanship, it delights us. The colonial interior of the barn, its clapboard walls and beamed ceiling, the little English shepherd boys, the strange-looking kings, and the wonderful landscape with stars everywhere, all blend into a wonderful conception of the arrival of the Three Kings.

Joseph is entering from the back door of the barn, slightly perturbed, if we read aright his rubbing of his hands. Mary kneels while the baby reaches for the crown. The manger looks like a tiny stool covered with hay, but there is something in the picture which pleases us. There is rhythm, beauty, balance, and a rather snug feeling of comfort.

The Flight into Egypt is a representative primitive. A New England countryside, the sun peering down, the rocks and hills all about. Joseph urges his family on, and the little donkey is all but hidden behind him.

Mary is dressed in a garment of many folds, but the little boy, in his embroidered dress, is central. He looks not unlike the colonial dolls, and he wears a string of beads which looks strange to us.

But this picture, painted more than 150 years ago, reflects the love of these people for the great stories of the Bible. There is a gentleness in the picture which has an appeal across the years.

Something has been lost with the coming of the camera. True, the pictures are better, more accurate, the color is more realistic. But to some extent we have lost our feeling for simplicity and free expression.

When you read the Christmas story, when you see the great art of the ages, leave room for an appreciation of these primitives. If you have one hidden away in the basement or attic, bring it out and find a place for it. The artist is trying to say something to you across the years, something you need to know and understand.

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Everything I have learned has led me, step by step, to the unshakeable conviction that there is a God. I only believe what I know, and knowledge makes belief unnecessary. For me it is not a statement of belief that God does exist—I know it. —C. C. Jung

LARSON OF THE LABOR DEPARTMENT

By FRANK VAN DER LINDEN

A LUTHERAN CHURCH, a Lutheran college, and a Lutheran layman all are remembered by Arthur Larson, U.S. Under Secretary of Labor, as decisive influences in his life.

They encouraged him to swerve from the field of corporate law and into studies and work "for the welfare of ordinary people," he told THE LUTHERAN in an interview last month.

The church is the First Lutheran Church of Sioux Falls, South Dakota. The college is Augustana, also in Sioux Falls. The layman was Larson's own father, the late Judge Lewis Larson, one of the first advocates of juvenile courts.

"My whole family is devoutly Lutheran," the Under Secretary said. "I was brought up practically inside the old First Church at Sioux Falls. As long as I can remember, every Sunday started with Sunday school; then church services, time out for dinner and rest, and then back to the church for Luther League at seven P.M. and evening service at eight.

"Luther League and choir practice came again on Thursdays, and we had special Bible classes, church school in the summer—oh, I had the full treatment," he said.

"The pastor emeritus, the Rev. H. J. Glenn, was a very great inspiration to me and to a lot of other people.

"MY FATHER WAS a pillar of the church. He was one of the people who got it going and held it together. When it was just a little wooden place, I can remember doing janitor work there. My father was superintendent of the Sunday school all his life. He was the man who put up the Christmas tree. He was in everything.

"He was also a pioneer juvenile court judge and served on the international board of the YMCA. He instilled in all the family the idea that what counted in life was what you did for people, not how much money you made.

"My father died a few years ago, but my mother still lives in Sioux Falls and goes to the First Lutheran Church," Larson added. "I go there, too, when I visit her once or twice each year. I still consider that is my home church. I haven't yet joined a church in Washington."

LARSON'S YOUNGER BROTHER, Richard, is pastor of a Lutheran church at Casper, Wyoming, and the Under Secretary came

"Shall I go to the seminary or law school?" Larson decided on law, and is now a high-ranking government executive and an authority on labor law

close to becoming a minister himself.

"To tell you the truth," he said, "it was so close that up to three weeks before graduation from Augustana College, in 1931, I hadn't decided whether to go to the seminary or to law school."

Larson finally entered the University of South Dakota law school. Soon he won a Rhodes scholarship which enabled him to study law for three years at Oxford. He also rowed on his college team —Pembroke—and brought back from England not only a law degree but the oar he stroked in the "bumping" races.

The oar is awarded only to the crewmen who win five consecutive races against all the other teams, he explained. "There are about twenty boats chasing each other up the river. If you bump another boat, you move up; if you're bumped, you move back. It's like trying to hit one toothpick with another. This thing goes on for a week. It's the roughest sport I've ever known, and I'm proud of that oar. Perhaps my Viking ancestors helped me win it."

LARSON, A YOUTHFUL 45, has the Viking physique—height six feet two, weight a trim 172 pounds, which he keeps under control by playing tennis. His wavy hair has streaks of gray, and his blue eyes are highlighted by his favorite blue suits, which he wears with all-blue accessories.

"All four of my grandparents came from southern Norway," he said. "The country is not rich in soil and resources, so the more adventurous ones struck out for America in the 1860's. My ancestors got a little tame in Wisconsin, and then moved on to South Dakota, where my grandfather staked out one of the first farms under the Homestead Act."

The Under Secretary has a constant reminder of the summers when he worked on that farm of Grandfather's. On his office wall, facing his desk, is a painting of a red barn and silo, typical of the Midwest. "Some WPA painter did it," he said. "I picked it especially for the office."

IN THE COURSE of his progress from blue jeans to blue worsteds, Larson spent four years as a lawyer in Milwaukee and two years teaching law at the University of Tennessee. For most of World War II he was an OPA counsel in Washington. As chief of the Scandinavian branch of the Foreign Economic Administration in 1944-45, he directed the sending of food and clothing to the people of German-occupied Norway and Denmark.

"You could call it smuggling, I guess," he said. "I went to London and dealt with the governments-in-exile there. We shipped the supplies to Sweden, and the underground took them from there."

Larson was professor of law at Cornell from 1945 to 1953, when he became dean of the University of Pittsburgh law school. He came from Pitt to the Labor Department in April 1954.

Throughout the years, the Under Secretary has been specializing in a study of workmen's compensation, unemployment insurance, and related programs. The results are visible in the books he has written. His "magnum opus," as he calls it, is *The Law of Workmen's Compensation*, a two-volume treatise which weighs forty pounds. It has almost two thousand pages and took about five years to write. Lawyers consider it as one of the most important reference works on this complete subject.

Also on Larson's desk is an advance copy of his latest book, *Know Your Social Security*. It is billed by the publishers (Harper's) as containing "all you need to know—as citizen, employer, employee, and self-employed person—about your rights and obligations under the Social Security Act."

Larson had the new book fairly well sketched out when he left Pittsburgh. He had to keep revising it throughout the past year as Congress changed the social security law. This work he did at home between nine and twelve at night, for he puts in a full day at the office, six days a week. (The Wage-Hour Law, setting a forty-hour week, is administered by his department, but he gets no overtime pay for his extra hours.)

The Under Secretary is a sort of general manager of the department. He supervises its day-to-day activities and serves as acting secretary when Secretary James Mitchell is away.

"I take much of the general running of the department off the secretary's shoulders so that he can deal with policy at the cabinet level," Larson said. "I usually have a series of conferences throughout the day, with heads of the bureaus and others, and I serve on interdepartmental and presidential boards. I have also made a few speeches."

LARSON HAD NEVER MET Mitchell before coming to the department, but he and the Secretary have developed a great mutual admiration. "I have never been in politics, either, in the ordinary sense," Larson said. "I'm a Republican, but I have never campaigned for office.

"This is really the most satisfying thing I've ever done," he said. "I had specialized in corporate finance, as a lawyer, but this is my real love—meeting the needs of ordinary people.

"There have been many improvements in the laws during the past few years. Congress has extended the coverage of unemployment insurance to four million more people. We have also seen improvements in social security."

The scope of Larson's work can be seen in the Congressional Directory, where the list of Labor Department officials fills nearly four pages. The bureaus include those of Apprenticeship, Employees' Compensation, Employment, Security, Labor Standards, Labor Statistics, Veterans' Re-employment Rights, and the Women's Bureau.

"A great deal of what we do is behind the scenes," the Under Secretary said. "We are in the wings, prompting the people who carry on the work in industry. We try to help all labor, whether unionized or not."

LARSON'S DAY begins early, as he takes his teen-age son and daughter to school. Lex, sixteen, is a student at St. Alban's, and Anna, fourteen, attends the National Cathedral School for Girls. They are both good students. Their mother is the former Miss Florence Newcomb of Madison, South Dakota.

At this moment of the interview, the Under Secretary was interrupted by the telephone. The conversation went on at length, with sample snatches like this: ". . . have you tried it on the other side of the room? . . . No, that would put it under the windows, that wouldn't do . . . but otherwise you would have to run the cord all around the room . . . It's hard to say . . ."

As he hung up, Larson explained, with a smile: "That was my wife. We have moved into a new house, and we can't decide where to put the television set. This is the kind of problem that makes the Labor Department seem simple."

"I WANT TO BE UNCOMFORTABLE"

I have a guilt complex (a tiny one) because most of the time I'm thinking only about my own family and my own pleasure. I want God to cure me of being smug and self-centered

By RACHEL CONRAD WAHLBERG

I HAVE PEACE OF MIND. That's my trouble.

Like many mothers, I start my day with the Early Breakfast Shift, tending the eggs-bacon-toast with one hand and packing our seven-year-old's Hopalong Cassidy lunchbox with the other. By eight-thirty, David is off to school and Phil, my pastor-husband, is in his study.

I sit down with the morning paper and my second cup of coffee to wait for the late-sleepers, Christopher, 5, and Pauli, 3. *Morocco and France are in the news again. Morocco wants its independence.* And here, some violent words have been exchanged between *race-conscious groups.* And there is a headline about *the total of holiday accidents.* Here, one about *a two-year-old drowning in an uncovered gravel pit* in our own town.

WHILE I STACK the dishes in the sink and sprinkle in detergent, I feed my pink-nightied daughter. Although I talk with her, I'm thinking of the dishwasher I hope to have some day.

See? There comes my peace of mind.

The problems of our nation and of faraway struggling people just don't hang on to me. I can get excited about our state and national politics, arguing back and forth with my husband and friends. I get a thrill out of casting my own vote. But this concern doesn't last. And it doesn't stretch very far. Not to Morocco.

On Sundays, especially, my smugness troubles me. In our adult class, which I teach part-time, there is keen discussion on the vital problems of society and religion, economics and politics—besides Bible history, Lutheran doctrine, Christian living. Our group of busy Christians never fails to produce a stimulating discussion.

After the service, I'm eager to discuss the issues which the sermon and our class study have provoked. And somehow Phil and I do manage snatches of conversation interspersed with the dinner demands of five hungry people.

But our comments are on the many visitors at church, and what Dr. Higgins said about the sermon, and how crowded Primary Two is . . . Oh, yes, and the new couple really spoke up in Adult Class this morning. About what? Oh, the race question, and our Christian responsibility. You know . . .

BY THE TIME dinner is over and we have all lounged around for a deliciously lazy hour, I've picked out the fashion section of the paper and am planning just how I can manage to revamp my wardrobe with the new slim style in mind.

You see, no matter how high my pinnacle of concern and interest in others is, I always come back in a twinkle to my own family and my own pleasure. This gives me a guilt complex—a rather tiny

one, but it pricks nevertheless.

In my prayers I remember the race problem and the newspaper items, and pray earnestly for persons who are fighting, for the parents of the drowned two-year-old, and for better laws (and less powerful cars) to curb reckless driving.

But in my heart is the feeling that all these crises don't really affect me too much. (But please, Lord, protect *my* husband as he drives to make his daily calls . . . and please don't let any accident befall *my children.*)

I THINK of the 85-year-old man in our congregation who is facing a serious operation . . . a young mother who is told her husband has a hopeless malignancy . . . a middle-aged woman who has been confined to her wheelchair for 39 years. What if I had their lives to bear?

(God, you make it too easy for me. Our marriage is too wonderful. I am too proud of my children. Too happy with our new church, these people in our congregation, this city . . . And the opportunity to put my talents to work. My soul bursts with satisfaction, with love. And with this worrisome peace of mind. Disturb me, God!)

Not that our household is all peace and roses. We have a few thorns and weeds in our garden, too. But the children's quarrels and the squeeze in the budget seem insignificant in comparison with other people's worries. The emergency operation that saved my life was, after all, two years ago.

THESE ARE NOT the subjects that I dwell on. It's the house to clean, the phone to answer, the clothes to put in the automatic washer, the children's bedtime story, and kisses all around. (And I really should lose about five pounds to look better in my green linen . . . Maybe a new girdle would help.)

See? It adds up to being selfish, this peace of mind. So it can't be Christian. Surely Christ had no peace of mind. Didn't he weep over Jerusalem? Wasn't he disappointed in his disciples and the failure of his family and nation to accept him? Did he not pray earnestly that his cup be removed? Was his mind not constantly full of compassionate love?

Yet, I reason, Jesus enjoyed wedding feasts. And he must have been cheerful if children loved him, for whoever saw children flock around a sourpuss? And obviously he loved those who were close to him, like John and Mary and Martha, with a powerful love.

Surely, then, it can't be wrong to enjoy the people and pleasures of life, if we acknowledge Christ and daily dedicate ourselves to him.

MAKE ME MORE humble, Lord, that I may readily praise Thee for all my blessings. And continue to prod me with misgivings that I may not be smug and self-centered. Let my peace of mind come from Thee, and not from a sense of worldly well-being. Let me strive daily to love Thee more completely and to serve Thee better. Amen.

"PROPHESY UNTO US smooth things," is still the request of respectable folk. Let a minister accede to that demand and he may be "successful"; he is not likely to be Christ's faithful servant and herald.

—DAVID A. MACLENNAN in *Pastoral Preaching* (Westminster)

IN NARROW STREETS OF ANCIENT CITIES, FEAR AND HATE THROW DARK SHADOWS ON LAND WHERE ANGELS SANG OF PEACE AND JOY

HATE IN THE HOLY LAND

By AMOS JOHN TRAVER

Eight years after the partition of Palestine between Jews and Arabs, resentment and anger are still strong

"With your application for a visa include a certificate of your church membership." This seemed a strange provision for entering the Hashemite Kingdom of Jordan. Only after experiencing the burning hatred of the Arabs for Israel and all things Jewish, could it be understood. No one of Jewish race or religion is welcome in Jordan, unless he can prove he has no sympathy with Zionism.

When the United Nations, led by Great Britain, approved the settling of Jewish refugees in Palestine, possession of the land by Arabs was doomed. While under foreign domination for centuries Palestine was peopled by Arabs. Families had lived on the land for generations. After World War II the Jews with economic support from Britain and the United States felt strong enough to establish their own government and fulfill the hopes of centuries for a Jewish homeland. They drove the Arab armies back until an armistice ended formal hostilities.

There were nearly a thousand Arab villages in Israel. A million Arab refugees fled into Jordan and the other neighboring Arab nations. Many of them had been well-to-do, living comfortably on the farms of their fathers. They expected to return and took little with them.

The more capable refugees have found work and new homes. There are still thousands in temporary shelters in all the Arab countries. The greatest concentration of these is in Jordan.

LUTHERANS DO NOT NEED to be told of the misery of these refugee camps. Dr. Edwin Moll, former administrator of Lutheran World Relief, has pictured the plight of the homeless Arabs eloquently and convincingly. His name is known and blessed in Jordan. We visited with

Dr. Traver, a professor at Hamma Divinity School, traveled in Palestine this past summer.

his successor, Chris Christiansen, a Dane. Through his kindness we visited Augusta Victoria Hospital, now overflowing with patients. It is run jointly by United Nations and Lutheran World Relief. It has the only X-ray service for refugees in Jordan.

Heroic measures have been taken to resettle the refugees. Extensive well-digging in the Jordan valley has opened many acres of irrigated and productive land. Under Point Four large programs of tree planting have been undertaken.

One of the surprises of our visit was to see how rugged and inhospitable are the hills of Palestine. Hills are bare and rocky with steep slopes. Perhaps they were covered by forest and field in Bible times. One Arab suggested that the Israelites only saw Palestine as "a land of milk and honey" because they came from desert and wilderness.

Yet these hills are fertile if irrigated. Many are terraced from the valley to the top, narrow fields and orchards rising level after level. The expense in heartbreaking labor to secure such land is beyond estimate.

In the Augusta Victoria compound on the top of the Mount of Olives, vocational schools are operated. Boys are trained as iron and wood workers. Beautiful iron grills and fences and fine wood cabinets are made by these Arab boys. Beyond what is needed in the hospital there is ready sale for all they can make.

There is also a school for the blind. Here a little lad using a board similar to those used by the Chinese, did problems in addition, multiplication and subtraction. The children are also taught to read and write Braille.

In the warehouse where used clothing is handled, we saw huge piles of the clothing gathered by our American churches. Clothing is sorted according to size and sex. Here was a pile of men's pants for medium size and next a similar pile of women's dresses.

Supervisors of relief in each refugee camp send in a description of their needs. A form is filled out for each family, giving sex and age of each member. One of the workers reads the list, item by item, and other workers take garments from the piles of clothing and add them to the family package. When complete it is tied up and the family list attached. On each package a card is attached stating "Gift of the Lutheran World Relief (Near East Branch)" in Arabic and English. United Nations trucks carry the bundles to the camps.

United Nations' solution to the Arab refugee problem was to take them to distant lands where there was room for them. Jordan was not willing to subject them to such a migration when their history and desires were wedded to the land of their fathers. The Arab Development Company was formed and to the limit of its financial resources has produced new land from the wilderness. It is still drilling wells and finding water. It has also undertaken a heroic program of education. At present the emphasis is on education for living. Boys and girls are taught farming or a trade. Exceptional young people have opportunity for higher education.

Jordan is only 12 per cent Christian. The rest are Moslems. Respect for both religions is provided in the constitution. In the schools religious festivals are permitted for both religions. As in all nations of the Near East, and indeed of Europe, tourists are one of the most important economic resources. Provision is carefully made for visiting Christian shrines. Pilgrims of both religions are welcomed.

Between Jordan and Israel is No Man's Land. In the city of Jerusalem the buildings have been wrecked in this strip and barbed wire strung. To cross anywhere but at the Mandelbaum Gate means bullets from either or both sides. Out through the country guards in little fortifications eye each other from hilltops across the valleys.

We were to cross into Israel, but there was no Israel visa in our passports. Indeed no such visa would be respected by Jordan. However, arrangements had been made for our party to cross.

We were taken to the little custom house at the Mandelbaum Gate. After the usual formalities, some boys carried our bags and we walked out into the open space between the lines. Representatives of Israel were a little late and we were a little early, so we stood with our baggage about us, for nearly a half hour. Then two men came to welcome us and boys from Israel carried our baggage to the Israeli custom house. It was simple as that, but a little nerve-wracking.

It is good for Americans to see and feel the tensions between these two peoples. Hate is intense. Resentment is strong in Arab hearts against the great powers that "stole their land and gave it to the Jews." Resentment against America is tempered by the program of relief of the Lutheran World Federation and like agencies.

Milk bars, soup kitchens and social work done in the refugee camps do not solve the basic problem. With all our help the calories received barely sustain life. Weakened bodies mean dull minds and lost ambition. The sense of injustice burns in Arab hearts.

We left with deep sympathy for Jordan and the belief that somehow hatred for Israel must be overcome by the reality of the situation. Israel shows no signs of collapse. Some basis of co-operation must be found for the sake of Jordan's future.

We have compassion for the Arab refugees. Their situation seems hopeless. Somehow, right or wrong, they must accept the facts of life.

Israel is established and will remain. The Jews are taking land barren through centuries of neglect and making it produce. Financed largely from America they undertake ambitious ventures in irrigation. They have established great industries. Their government is democratic.

Israel has absorbed nearly a million refugee Jews, integrating them into the life of the nation. At first they were placed in hastily built shacks. Most of them now have small, well-built cottages with electricity and running water. Public-spirited young Jews have gone into the camps and lived with these immigrants, showing them how to earn a living.

Not all Arabs fled from Israel as armies moved eastward. About 12 per cent of the population of Israel is still Arab. Citizenship, membership in Histodrut (the general labor organization), opportunity for education without segregation, all are granted to Arabs.

There are extremes in Israel. On one hand are the orthodox Zionists who would like to make the Mosaic code the law of the land. In our hotel in Tel Aviv on the door post of each room was a small metal case holding a piece of parchment on which was written Deuteronomy 6:4-9. This is called a *mezuzah*. Good Jews touch it reverently when going through the door.

On the Sabbath no fires are to be lighted. To provide a hot meal for hotel guests the gas flame was left burning all night. Orthodox influence is strong enough to shut all business places from sundown Friday to sundown Saturday

Yet a holiday spirit pervaded Tel Aviv, streets were thronged and beaches crowded. Our impression is that the average Israeli is quite secular. One young woman, a high official in the department of education, confessed to me that she did not attend the synagogue except on festivals. We gathered that she was representative of large numbers of the intellectuals.

On the other extreme from orthodox Jews are the Communists. Both groups are quite small. Since there is proportionate representation in the national legislature, there are a few Communist members. We were shocked to learn that one of the largest concentrations of Communists is in Nazareth. We saw there the hammer and sickle painted on many walls.

Israeli leaders realize that they cannot build a self-sustaining economy without an outlet for their goods. The Arab nations need what Israel can produce. We were told that some manufactured articles are not marked "Made in Israel" and are sold to Turkish firms which resell in the Arab countries.

Israel is highly socialized. There are many co-operatives. They operate mainly in housing and purchasing. Many thousands of acres are farmed co-operatively. In some the members of the community own the land and receive the income. They buy and sell co-operatively. They often use community-owned farm machinery. In other communities the land is nationally owned and the members share the profits, receiving according to their needs.

We visited one of these communities, called a *kibbutz,* and were particularly interested in the section allotted to children and young people. With one adult advisor they do all their planning, assign jobs, and even build their houses. Family life is limited to the few hours between the evening meal and bedtime. In this *kibbutz* the members were mostly Romanian immigrants. Members are free to leave the *kibbutz* at any time and receive some compensation for the time they have been members.

Israel welcomes tourists. Every effort is made to make Christian shrines available. Our guide was a young Jew who had fought in "the War of Liberation." He owned a Chrysler, the gift of an American uncle. He carried his Bible with him and read appropriate chapters from the New Testament at many of the places we visited.

Israel has the universal draft and young women as well as young men must serve time in the army. We saw many young women in uniform. Israel has been a peace-loving people yet has the strongest army in the Middle East. Usually they have been associated with business life, yet they have proved to be good farmers. Generally, they have found occupation behind desks or counters, yet they are not ashamed to undertake the hardest labor. The dream of a Jewish homeland is being realized and the citizens of Israel, young and old, seem driven by an indomitable spirit. Patriotism and religion are welded into one mighty force. Israel is built to last.

Arab refugees are victims of injustice. Our sympathy goes out to them. We will do all we can to provide for them through Lutheran World Action. The most that can be done, so far as we can see, is to secure compensation for displaced Arabs. The Arab League will have to accept Israel as a permanent neighbor and find a basis for economic co-operation across no-man's land. There can be no peace without compromise.

OPEN HOUSE

WHEN I WENT OUT to the garage and found the incinerator overturned for the third time this week, I surely wished those Ballins children were in school. Putting on an old pair of Dan's working gloves to protect my fresh manicure, I turned the rusty wire basket right side up and with an old broom brushed the debris into a pile.

"Well, bless me," called Claire Mawson from her back door, "if that isn't something new in what the well-dressed woman should wear. Hat and earrings to brush up the driveway, no less!"

"Don't tease me," I threatened. "This is just about the last straw. Here I am, all ready to go to the open house at school, and while my children have been safely out of the way someone else's young imps make the world's worst mess here for me!"

"Isn't that life for you?"

"Life my eye! Their mother can't be bothered to check on where the children are or what they are doing. So long as they are out from under her feet—"

I STOPPED, partly because I was running out of breath, but partly because Claire's raised eyebrow made me uncomfortable. "Oh," I finished, lamely, "I don't suppose it is so terrible, but it's mighty annoying."

"Of course, it is. But I seem to remember the same thing happening after my children were old enough to be trusted to stay out of the street."

"And I guess mine got in the neighbors' hair once in a while. Still, I did try to control them and make them clean up any mess they made . . . Now, stop looking at me like that, Claire! I've spouted off and I feel better. I'd better rush, or I'll be late and disgrace my children." I propped the broom in a corner of the garage, backed out and waved to Claire.

The feel of the car under my hands was pleasant. Here was something I could control and get no back talk. For a minute I'd had the feeling people were picking on me. First the Ballins children with their perpetual mischief, then Claire looking superior when I gave vent to my annoyance. And Dan hadn't been enthusiastic about his lunch, either. But my goodness, people don't expect me to be perfect, do they? How can I rush through my housework, get lunch and dash to the school right afterwards without my temper getting a little frayed?

AS I BRAKED for the stop-light at Main Street, I put the brake on my thoughts, too. What difference will any of it make in a hundred years? Some values are eternal and some are not and I simply must keep them sorted out. "Please," I prayed, "please," not putting it into further words.

The light changed and I put my foot on the gas, drew it off, and braked in one quick motion as a small form dashed in front of me and on across the street. I held my breath while the car already in motion in the approaching lane stopped with a screech. The child reached the curb without a backward look, apparently

quite unaware that he was now living on "borrowed time." I had just time to recognize Scotty Ballins, aged four.

"They haunt me," I thought. And as the significance of what had happened sank in, I shivered. "But thank you, dear God, that it wasn't worse. If I had hit him I would really know what it's like to be haunted!"

The rest of the way to the school I drove as though I might have to stop every ten feet or so. But it is a thickly settled residential area with a child to each square yard and I felt as though each one was going to dash right at me. Telling myself not to be silly didn't do much good, either. I was glad to pull into one of the remaining parking spaces.

EVERYONE HAD GONE into the school by the time I locked up. Even the halls were empty and my footsteps in the hollowness seemed out of place. I made my way to Pete's room first, slipping into a seat near the door which one mother cleared for me by taking her two-year-old on her lap. "Thanks," I whispered. "Have I missed much?"

"They're just getting started with the program. They had their afternoon chores to do as they came in."

"That's right." I slid my coat off my shoulders as I spoke. "I remember Pete is in charge of keeping the window shades adjusted as the sun shifts." The teacher looked in my direction and smiled. Although there was no reproach in her glance I realized I should be quiet. It must have been my nervousness that made me forget that whispers carry in a classroom. Surely I should remember that from my own school days!

Settling back in my chair, I deliberately relaxed my muscles, starting with the hands I held tightly clenched in my lap. While the children disappeared behind an improvised curtain strung from the piano to the corner of a blackboard, there was time to look at the charts and drawings on display. Classrooms get more interesting all the time. The free-hand paintings of Pilgrim life fortified me for one more dramatization of the first Thanksgiving.

THE WHISPERINGS behind the curtain reached a peak of excitement followed by silence. From behind the curtain stepped Pete, his face scrubbed and shining between the white Pilgrim collar and the broad crepe paper hat. He hadn't told me he was the announcer! From the twinkle as his eyes met mine, I knew it was an intentional surprise.

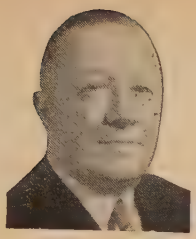
"It is a pleasure," he declared, "to have our mothers and"—he nodded to the two men over near the window—"fathers here today. We have prepared a little play which will tell you something about the first Thanksgiving. The Prologue is by Maiya Carlson."

Maiya stepped forward, every inch a Pilgrim lady in her white shawl and tiny bonnet. Then she began to speak in her careful English, telling us about the travels of the Pilgrims from place to place before they came to America. Her quiet voice carried to the corners of the room, a marked contrast to Pete's jovial, slightly blustering formality. She did not appear to have memorized her lines yet they flowed along easily. And why not? The other children had learned the old, old saga of history. Maiya had lived it.

A great wave of real thankfulness swept over me. How wonderful that she had come here with her family. How wonderful that my own family had never known the need for flight. And how wonderful that more modern Pilgrims are coming as we keep the vision of our country not for ourselves but under God.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Student marriage?

QUESTION: My daughter is in her junior year in college and is deeply in love with a boy in her class. They want to get married at the end of this semester. My husband and I have not agreed with this plan. We think they ought to stick to their studies and complete their courses before thinking of marriage. How they would support themselves when married is what worries me. We are in no position to support them.

Lu is a capable, clever girl, and she has a good college record. Maybe she can earn some money. But both of them will have their studies to take care of, so it doesn't seem a good idea. How can we prevent this marriage?

REPLY: I am not certain that you should try to prevent the marriage. Cases are not all alike. For some couples marriage at this point would be a mistake, while for others it would be about the best thing that could happen.

The history of some students has been that once they are married they settle down, are more content, and do a better job of studying than before. Whether this couple belongs to one class or the other depends on a number of factors. The girl's natural abilities augur well for them, as does her school record. If the boy also is doing well and has other abilities, that is another vote for them.

Can they find part-time employment adequate to their needs, and do it without allowing their school work to suffer? If they will plan their affairs properly and postpone having children until they are through school and established, marriage may be the right thing for them.

Talk the whole matter over with them in a pleasant objective way, raise the various questions, and ask them to take no action without considering all the angles and responsibilities. Whatever their decision, give them all the encouragement and support you can.

Divorces

QUESTIONS: Two years ago an active member in our congregation and her husband broke up and got a divorce. The woman remarried some time later, and attends church with her new husband. Her former husband was not a member of the congregation and did not attend. But he also has remarried and he and his new wife have begun attending our services regularly. They have become members of the church. Isn't that an indication that the church condones his violation of his marriage vow? Are both couples to be accepted into full fellowship of the church?

REPLY: The position of our church is that divorce is permissible on the grounds of adultery or malicious desertion, and that a pastor may solemnize the remarriage of the innocent party to a divorce after the lapse of a year.

You have given no information as to the ground for this divorce. The question arises as to whether the church shall say to people who have made grievous errors that they are permanently barred from church membership. Is the possibility of penitence and pardon to be ruled out? Once a person sins, is he to have no opportunity?

Summary of Ecumenical Thought

Christian Theology: An Ecumenical Approach. By Walter Marshall Horton. 304 pages. $3.75.

There is a certain inevitability about the appearance of this book. Contributions to every major theme in Christian theology have been piling up over a period of four decades. Work done by individuals and documents produced by commissions and study groups of the various sections of the ecumenical movement now add up to an impressive total. This book is an effort—and on the whole a very successful one—to stand back, ponder it all, and extract for the elaboration of each theme the basic stuff and a sane prospect.

There is a certain inevitability, too, in the fact that Professor Horton should do the task. Horton is primarily a teacher, a just, balanced, precise delineator of theological ideas and forces. His deep and intimate participator-knowledge of the ecumenical movement, its emergence, its problem, its changing themes, and its products, is here deployed for the service of the student of theology, and for the common reader.

Dr. Horton serves the first group well by his sheer balanced competence as a professional theologian. He invites the attention of the common reader because he has a constitutional inability to be dull or vague. The book is structured in such a way as to serve its purpose. Seven cardinal doctrines of ecumenical Christianity are brought under review: The Knowledge of God, the Nature of God, God and the World, God and Man, Christ the Saviour, the Church and the Means of Grace, the Christian Hope.

It is the method of this book to assume: ". . . that there is one universal problem posed by the One God to the human race underlying every major doctrine of the Christian faith." To reach this problem it is the method of Christian theology to ask three questions of each of seven cardinal doctrines: 1) what is the basic ecumenical problem within this doctrine? 2) what is the universal Christian answer to it, so far as presently agreed to by the Christian churches? and 3) what are the principal disagreements and conflicts that interfere with a clear Christian answer to this particular problem?

JOSEPH SITTLER

Chicago Seminary

Dangers in Evangelism

Toward a Theology of Evangelism. By Julian N. Hartt. Abingdon Press. 123 pages. $2.

This book might rightly be called a "philosophy of evangelism." It has a way of penetrating the protective coating of conceptions of evangelism universally accepted through the church. At first, this philosophical approach is disturbing, but later you can appreciate the piercing of evangelistic conclusions too easily embraced.

Throughout the book the author seems to struggle with the meaning and purpose of the Christian church. He is willing to concede that the church is the instrument of God on earth but only as the church is able to comprehend God's message for mankind at any given time. He leaves much room for misunderstanding of the role of the church in a person's life.

For anyone settled comfortably in ecclesiastical tradition, this book will serve as a sharpener. There is, the author contends, a temptation to view the church as Alpha and Omega, to think that the church is the kingdom, to work for the church so that it may have a place in the world, and to promote evangelism programs in the church in order to make better salesmen of the Gospel. These dangers are real.

At the same time, in the church the Gospel is proclaimed and the sacraments administered. The church is the body of Christ and as members of this body we are about His work.

If you want some fresh statements about evangelism you will find them in this book. If you are looking for basic concepts of

evangelism employed through the Christian church, you may be disappointed.

New York City E. Dale Click

Gospel of Hope

The Cross and the Eagle. By Julius Berstl. Muhlenberg Press. 319 pages. $3.50.

This novel is a sequel to the author's earlier book, *The Tentmaker,* and is based on the latter part of Paul's life. The Eagle is Rome, with its opposition to the new religion of the Cross. Harried alike by Romans and the Jews of the Sanhedrin, Paul endures various imprisonments, a shipwreck, and execution, turning them all to triumph.

The characters that emerge with the most forcefulness, however, are not Paul and the members of the Christian community, who all remain rather pallid, but Nero, the dilettante emperor; Poppaea, his scheming wife; and Seneca, the philosopher, exclaiming as he opens his veins on order of Nero, "We neither know why we live nor why we die . . . We are the helpless prey of the pitiless Pluto." In such a world, where life was not valued and even the gods no longer taken seriously, the Christian message brought new hope. Frances Swarbrick

Lombard, Illinois

Rescue from Sin

Conquering the Seven Deadly Sins. By Lance Webb. Abingdon Press. 224 pages. $3.

Ever since Chaucer had the parson's story in *The Canterbury Tales* based upon the seven deadly sins of pride, wrath, envy, sloth, covetousness, gluttony and lechery, there have been more than a few books and sermons on this subject. Here is a fresh approach which merits reading.

After an introductory chapter in which man's basic sin of self-will is described against the background of the seventh chapter of Romans, the author presents seven chapters in which he describes the results of this sin. He has put the names of the seven deadly sins in modern dress—pride, envy, anger, dejection, avarice, lust and gluttony—and has added a chapter on anxiety and worry.

These sins are discussed first according to their historical presentation, with many an interesting quotation from the Middle Ages. Then the modern psychiatric viewpoint is given. Although at times this is the weakest part of the book, it does give a deeper understanding of those faults which constantly beset us.

It is in the portion of each chapter devoted to conquering these sins that the greatest value of this book is found. Here we do not find a work-righteousness approach which would encourage us to think that by our own efforts we may conquer and thus win salvation. Instead the approach is evangelical. While certainly not an exegetical work, the author uses the Scriptures freely to point out God's way of cleansing man and making him a "new creature in Jesus Christ."

Sometimes the author's presentation seems somewhat repetitious and even disjointed. His style, however, is simple, making this book easy for all to read. Dr. Webb is the pastor of the large North Broadway Methodist Church in Columbus, Ohio. His special interest in pastoral counseling convinced him that people should have a clearer understanding of sin before they can be helped. This book contributes to such an understanding and offers the evangelical solution.

Herbert N. Gibney

Hempstead, N. Y.

Open the Meeting With Prayer. Edited by Alfred Doerffler. Concordia. 94 pages. $1.50.

A collection of prayers for use at meetings of church organizations, such as altar guilds, church-school teachers, women's groups. Prayers are in everyday language, fairly long (150 to 300 words), and reflect Bible Christianity of a fine type.

The Choirmaster's Workbook. Vol. 4. Edited by Dayton W. Nordin. Augustana Book Concern. 180 pages. $2.50.

This fourth issue of a spiral-bound workbook for choir leaders continues a series that many have found helpful. There are selections of suggested anthems, hints for effective choir direction. A. P. S.

OVERSEAS

SWEDEN: Karlstad. Oct. 28.—ARE THE relations of church and state in Sweden approaching a crisis? Liberal secularists, free church leaders, and some high church clergy have long been arguing for a disestablishment, but until now the majority of the people did not want a change. But the present government is acting in a way which seems to indicate separation. The minister of church affairs is an old-fashioned churchman and does not want a disestablishment, but his more powerful colleagues show no positive interest in the church, and the working conditions of the church are gradually changing for the worse.

The diocesan boards are being told to reduce the number of pastors, though the population is growing. In Gothenburg a community wanted to engage a new pastor in a new population area. All local boards recommended it, and the pastor was to be paid by local means. But the government said no. The militant bishop of Gothenburg, Bo Giertz, is highly indignant and is publicly asking what reasons the government might have for its action. In parliament the minister of church affairs must answer.

Against the indignation in the church, secularist newspapers are writing that there are so few people in the churches and that such a small percentage of the population shows interest in the church, that money is better spent in other ways than with the building of churches and the engagement of pastors. Church papers answer that the decrease of church attenders is a reason for improving pastoral care by engaging more pastors. But the secularists do not want improved pastoral care, and now the government acts along secularist lines. Can the established system be defended?

A DISESTABLISHMENT will not make the job of the church easier, however. The free churches are experiencing great difficulties. The Pentecostalists wanted private broadcasting, being dissatisfied with the small space for religious programs in the state-supported broadcasting programs, but that was prohibited. Then they wanted to export money, collected voluntarily, to North Africa to pay Pentecostalist broadcasting from there, but the government vetoed the currency license. In some way the Pentecostalists managed to get money to North Africa nevertheless, and their broadcasting started last month, called IBRA.

Such actions by the government are an expression not only of secularism but also of totalitarian tendencies in the economic field. Currency license was vetoed also for a big car industry, which wanted to start a factory in the U.S.

In an interview on IBRA radio in September, Archbishop Brilioth (who is on leave for illness) said that the dechristianization is making faster progress in Sweden than in other countries. The archbishop also spoke of the increasing Roman Catholic propaganda in Sweden. But he did not regard the Roman activity as a real danger to the Church of Sweden. The converts to Roman Catholicism are such as have become disappointed with the Church of Sweden, and the remedy is to improve the church's work.

Pilgrimages to the old medieval towns Sigtuna and Vadstena were much observed Roman propaganda moves in September. In both pilgrimages Swedish as well as foreign Catholics took part. The pilgrims were interviewed in many newspapers.

That the dechristianization is accompanied by juvenile delinquency, divorce, and other signs of moral disintegration is generally accepted. But such facts do not bring more people to the churches. In Stockholm there was in 1945 one divorce to four marriages, in 1955 there is one divorce to three marriages. If this development continues, there will in 1975 be a divorce for every marriage.

It is remarkable that the work of the Church of Sweden that is done abroad seems to be more popular even among Swedes than the work done in Sweden. The foreign missions of the church are increasing their budget every year. The budget now amounts to about $1 million.

—STEN RODHE

NOVA SCOTIA

Dartmouth Mission Church To Stay Open Day and Night

By DOUGLAS A. CONRAD

HALIFAX—A mission in Dartmouth is making plans to keep its church open day and night so that people may come at any time for prayer and meditation. Pastor R. E. Bieber of Our Saviour Church believes that the plan will contribute to an improvement of the congregation's spiritual life and perform a service to the community.

Mission work at Spryfield, a Halifax suburb, is being continued by Pastors Bieber and Douglas A. Conrad. Church school and services are being held on Sunday afternoons. Report on a survey conducted by Seminarian Donald Himmelman in the Spryfield area during the summer has been sent to the Board of American Missions for further action.

The Southern Conference met at the Lutheran Youth Camp on Oct. 24. The conference opened with a communion service at which Conference President Luke L. Batdorf preached. Pastor Bieber, chairman of the synod's evangelism committee, outlined the program for the evangelism and area mission to be held on this territory later. A school for pastors will be conducted in Bridgewater Nov. 22 by the Rev. E. Dale Click and the Rev. W. A. Mehlenbacher.

Dr. Whitteker presented a Bible study on the first five chapters of the Book of Acts. Elected were the Rev. L. L. Batdorf of the Rose Bay Parish as conference president, and Mr. J. Earle Morash of Chester as secretary-treasurer.

A synodical Reformation rally was held in Bridgewater junior high school Oct. 30. Synod President C. H. Whitteker was in charge of the service. Preacher was the Rev. Douglas A. Conrad of Halifax. The service was broadcast over radio station CKPW, Bridgewater.

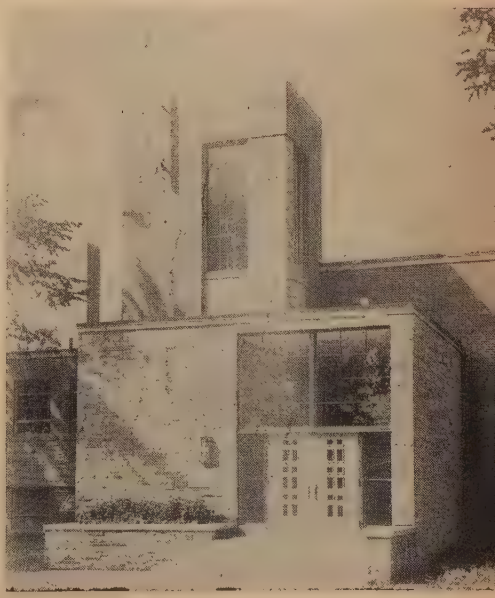
ONTARIO

Canada Synod Gets Ready For Evangelism Missions

By NORMAN BERNER

KITCHENER—First area evangelism mission in the Canada Synod will get underway in the Stratford Conference on Jan. 15, under the guidance of the Canadian regional director, the Rev. W. A. Mehlenbacher. The Rev. Donald Stewart, Baden, is area chairman.

Other missions will follow on Jan. 29 in



CONTEMPORARY LINES prevail in architecture of Messiah Church, Toledo, Ohio, dedicated in September. Church is combined with educational building. Congregation, whose pastor is the Rev. William E. Cox, raised $105,000 in pledges, received loans from Board of American Missions. Cost, with furnishings, is $200,000.

ONTARIO . . .

Kitchener (the Rev. Franklin Jensen, chairman) and on Feb. 5 in Hamilton (the Rev. E. W. Heimrich, chairman). Scheduled later in the year are missions in Montreal on May 13, in Pembroke on Sept. 16, in Ottawa on Sept. 23, and Hanover Nov. 25.

WATERLOO COLLEGE had the highest rate of increase in enrollment among all ULCA colleges this fall. Full-time students number 394, a 28 per cent gain over 1954-55, according to Dean Lloyd Schaus.

Nine students are in the senior class at Waterloo Seminary, the largest in the school's history. There are five middlers and six juniors. In addition, four students are taking part-college and part-seminary courses. Twelve students in the college plan to study for the ministry.

Roy Hilker, Kitchener, was elected for a third term as president of the Canada Synod Brotherhood at St. John's Church, Waterloo, Oct. 23. Other officers are: vice president, Ray Kundinger, Kitchener; secretary, Howard Herter, Waterloo; treasurer, Elton Wilker, Tavistock. Earl Stieler, general committee chairman, reported on plans for entertaining the biennial convention of the ULCA Brotherhood. The meeting is scheduled for Sept. 20-22, 1956, in Kitchener.

TWIN INSTALLATION services were conducted by Synod President A. G. Jacobi for Faith and Grace churches in Hamilton on Nov. 6. Both congregations were formed June 1 as a result of a realignment of churches. Both are seeking new church sites but are still using the old Trinity building. New pastor for Faith is the Rev. John Miller, formerly of Litchfield, Ill. Pastor of Grace is the Rev. Earl Haase, Arnprior, Ont.

Dr. Francis Shearer, Board of Social Missions secretary, and the Rev. Norman Berner, assistant to the synod president, surveyed the work of the immigration centers at Montreal, Toronto, and Hamilton last month. While the pressure of immigration is easing slightly, increasing demands are made on the directors to help in the field of social service.

The Rev. H. W. Luetkehoelter, who formerly worked in Edmonton, Alberta, among German immigrants, has been called to Montreal to do similar work under the Board of American Missions. He will serve in close co-operation with the Rev. John Peters, of St. John's Church, where the number of newcomers is particularly great.

Dr. Maria Klugel was one of the speakers at the Western Conference WMS meeting in New Hamburg on Oct. 26. Miss Klugel assists Mission Developer Karl Wulf in work among new Canadians in Toronto.

LLM Associate Director Edmund R. Foehl advised Pastor Roy Grosz and the members of Grace Church, Oakville, on a building campaign for the mission. He is currently in Galt, assisting Pastor Theo. A. Iseler to secure funds to relocate St. Paul's Church.

PROCESSION moved into St. Matthew's new church in Davenport, Iowa, as Iowa Synod President Alfred J. Bell and local pastors dedicated home of congregation organized by Pastor W. F. Furman in 1953. Cost of church was $120,000.

Schools Analyze Enrollment Trends as Fall Term Starts

TOTAL ULC college enrollment this fall was 10,379. Seminaries have 918 enrolled. Last year, colleges had 9,625, seminaries 736 students. The trend—and population statistics—indicate that enrollment levels will continue to mount, with a "tidal wave" of new students expected to hit the schools by 1960 and to continue through the following ten years.

CAMPUS

Increases for college enrollments ranged from 6 to 27.8 per cent. Lenoir Rhyne reported 883, Midland 401, Wagner 917, Waterloo 390 and Marion 116 students. Wagner (Staten Island, N. Y.) expects to have a 200-man dormitory ready by next September, is completing sport facilities and student center. Thiel (Greenville, Pa.) has planned a ten-year development program in which a new science building has top priority.

New trends in seminary enrollment were mentioned by Dr. Armin G. Weng, president of Chicago Seminary at Maywood, Ill. An increasing number of students are married, bring families along to school. A 14-apartment dormitory for married couples has highest priority in Chicago Seminary's expansion plan. Central Seminary, Fremont, Neb., expects to have a similar building ready soon.

Another new development, according to Dr. Weng, is that men enter the ministry after mature reflection. "About 40 per cent had not planned to become ministers when they started college, but decided later the best investment of their lives would be in the ministry."

Newberry College (South Carolina) conducted a survey to determine why students select small liberal-arts, church-supported colleges. Religious emphasis turned out to be a determining factor: 97 per cent of the students said they wanted a Christian school.

Size was another factor. Of 170 students polled, 119 said they chose Newberry because it was small. Nearness of the college to their homes influenced the decision of 52.3 per cent of the freshmen.

Susquehanna University (Selinsgrove, Pa.) expects to have $700,000 available at its 100th anniversary celebration in 1958 to build a music building and an addition to the library, and to increase salaries of faculty and personnel. Kick-off date for a $500,000 fund campaign is fall, 1956; $200,000 will be made available from other sources. "Ideal enrollment" for the school is 500, according to a poll of the faculty. This year 475 are enrolled.

NEW PRESIDENT OF NEWBERRY COLLEGE is Dr. Christopher A. Kaufmann (left), shown at inauguration ceremony with Dr. H. Odell Harmon, chairman of Newberry College board.

Midland College (Fremont, Neb.) starts work on a dormitory for 72 girls this month. Roanoke College's "living endowment fund" reached the $25,000 goal set for 1954-55, more than half contributed by alumni. Wittenberg College (Springfield, Ohio) received $30,000 from business and industrial firms through the Ohio Foundation of Independent Colleges for its current operating budget.

Wittenberg expects to begin construction of two new dormitories, one to house 112 women and one designed to accommodate 107 men, next month. The buildings should be ready for use by Sept. 15, 1956.

Inner Mission Society Set Up by Conference

By ROBERT R. CLARK

GETTYSBURG—Establishment of an inner mission society was approved by the West Pennsylvania Conference at its meeting in Grace Church, Two Taverns, Oct. 24. To carry out the work, the 51 clerical and 31 lay delegates decided to increase apportionment per communing member from one cent per year to one dollar.

Plans for an inner mission society were presented by the social missions committee of the conference, which had been studying the need for such an organization during the past 15 months. The constitution proposed by the committee was adopted along with a suggested $10,000 annual budget. The money will be added to the synodical apportionment and paid through the synod office.

The social missions committee also presented evangelism mission plans, as the conference prepares for an all-out effort to share in the church-wide two-year program.

The Rev. David S. Kammerer, Littlestown, was elected conference president; the Rev. Martin F. Foutz, Chambersburg, vice president; the Rev. David R. Hoover, McConnellsburg, secretary; Luther Ritter, Littlestown, treasurer; Dr. J. F. Miller, Carlisle, and Herbert Plasterer, Chambersburg, as members of the executive committee. Pastors Hoover and Foutz were nominated as clerical delegates to the ULC convention, with Dr. Miller, Luther Ritter, and Prof. W. E. Tilberg, Gettysburg, as lay nominees.

Seven congregations of the Mechanicsburg area united for a Reformation rally at Trinity Church, Mechanicsburg, Oct. 30. Six lay members of participating churches had charge of the service. Speaker was Dr. Ralph C. Robinson, new secretary of the Central Pennsylvania Synod, whose subject was, "From Monastery to Market Place" . . . Chambersburg churches had Dr. Ralph Tabor, First Church, Baltimore, Md., as speaker at their Reformation rally.

A benefactor, who insisted on remaining anonymous, walked into the office of Tressler Home for Children, Loysville, in September and handed Superintendent Justus H. Liesmann fifty 20-dollar bills to be used wherever the money is most needed in the program of the institution.

Memorial Church, Shippensburg, Pastor John F. Sammel, sent a gift of $510 to Grace Church, East Stroudsburg, as contribution to the flood relief fund. Pastor Sammel represented the West Pennsylvania Conference at the Pennsylvania Conference on World Order at Bedford, in September.

Bender's Church, a rural congregation near Biglerville, dedicated a $33,400 annex to its building on Sept. 25. The three congregations of the York Springs parish held rededication services upon completion of extensive renovations and improvements to their church properties.

PIONEER PROJECT is four-apartment building on grounds of Old People's Home, Zelienople, Pa., planned by Pittsburgh Synod for retired pastors and their wives. Couples will pay nominal fee to cover cost of utilities. Building was dedicated this fall.

AN ELECTRONICS SCIENTIST will spark the Ohio Synod's stewardship program beginning Jan. 1. He is Leo F. Schwerin, who heads the antenna research department at Wright Air Development Command, Dayton, Ohio, and will become first full-time director of stewardship and congregational life of Ohio.

The 40-year-old Iowan was a high-school teacher, coach and principal before becoming a civilian air force worker. He has been treasurer of his congregation, St. Mark's, Fairborn, Ohio.

FIRST PARISH WORKER for First Church, Dayton, Ohio, is Mrs. Kenneth A. Mowen who was recently installed by Pastors William C. Zimmann and James E. Garrison. She was superintendent for the church school's junior department during the past five years, was previously engaged in educational work with a U.S. Army chapel in Tokyo, Japan. The Miami (Ohio) University graduate will direct First Church's children's program, promote summer camp enrollments and visit parish families.

MRS. INNER MISSION is title acquired by Mrs. Elsie Wilt who has been serving the Lutheran Service Society of Western Pennsylvania, an agency of the Pittsburgh Synod, for the past 25 years. Mrs. Wilt began working for the Inner Missions department in 1930, was an office secretary, Bible class teacher, hospital visitor, business manager and is now the Service Society's director of public relations. She was recently honored for her faithful services by the society's board of directors.

Conference Approves Division; Synod to Discuss Move in May

By ROBERT G. SANDER

JOHNSTOWN—The Allegheny Conference decided at its convention in St. Luke's Church, Rockwood, on Oct. 20 to request the synod to divide its territory into two parts. If the synod approves the move at its convention next May, East and West Allegheny conferences will be established, the eastern conference in Blair, Bedford, Clearfield and Huntingdon counties with 73 congregations, the western conference in Cambria and Somerset counties with 71 congregations.

One delegate at the conference meeting suggested that the Allegheny Conference become a separate synod with two divisions, but his suggestion was not formalized into a motion and would undoubtedly have lost had it been presented as such.

The convention also approved a plan proposed by the board of the Allegheny Lutheran Home, acting as the conference's inner mission agency, to employ a social worker for the conference area. The social

PA.: JOHNSTOWN . . .

worker will be active in family welfare, refer cases to the competent community agencies, and discuss welfare needs with pastors and congregational inner mission committees.

To finance this program, continue support of Camp Sequanota, and meet the budget requirements of the conference, delegates voted to ask $1.07 per communing member in 1956—$0.50 for inner missions, $0.50 for the camp and $0.07 for conference work.

A school of industrial relations got under way in First Church, Johnstown, Oct. 31. The role of the church in industrial relations is one of the topics for the five-session course. Leaders include Dr. C. Franklin Koch; Harry Boyer, president of Pennsylvania CIO Council; Prof. Ernest M. Spokes, and Dr. Walden M. Holl.

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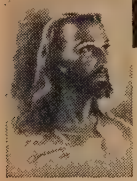

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First Church, Altoona, celebrated its 150th year in October. Guest speakers included Dr. Paul C. Empie, Dr. Ralph W. Loew, and Dr. Dwight F. Putman. Addison E. Pohle was general chairman for the sesquicentennial. Pastors are Cedric W. Tilberg and Eugene R. McVicker.

The Rev. William F. Pfeiffer, pastor of First Church, Greensburg, spoke at the banquet of the Lutheran Men's League of Johnstown in Trinity Church on Oct. 25. Paul Payerchin of St. John's Church is League president for 1956.

The 127-year-old St. John's Church in Addison rededicated the church in October after completing extensive repairs. Guest ministers included the Rev. Chester Bird, Dr. C. W. Baker, the Rev. Francis E. Reinberger, the Rev. Jerome V. Guss, and Dr. D. F. Putman. Paul R. Haffly is pastor of the Addison-Confluence charge.

Trinity Church, Johnstown, received a $4,000 bequest from the estate of the late Mrs. Edgar Bantly.

The 50th anniversary of the ordination of Dr. George W. Nicely was observed in First Church, Johnstown, on Oct. 23. Dr. Nicely, who is retired, served First Church from 1930 to 1944. His son, the Rev. Daniel W. Nicely, pastor of First Congregational Church, Denver, Colo., brought greetings. His daughter, Mrs. John C. Seibert, is organist-choir director at First Church.

Doris Brown, Lambertsville, was elected president of Johnstown District Luther League at the group's convention in Christ's Casebeer Church, Sipesville, in September. She succeeds Kenneth Zimmerman. Delegates voted to divide the district into two units. Reorganization is underway.

REFORMATION SERVICES were held in First Church, Johnstown, with Richard T. Sutcliffe; in Somerset, with Dr. G. Elson Ruff; and in Bedford, with Dr. George I. Melhorn as speakers. A community vespers service was held in Jaffee Mosque, Altoona, Nov. 6.

City Churches Forced to Adapt To New Trends in Communities

By CARL W. WEBER

PHILADELPHIA—The fate of the city church may depend on the degree to which integration of different population groups is achieved in urban congregations, Dr. Edward T. Horn, III, pastor of Trinity Church, Germantown (Philadelphia), said at a symposium on problems facing urban parishes at Philadelphia Seminary last month. Strategy must be developed that will preserve downtown churches despite the exodus of their original congregations.

Dr. Horn was one of four speakers at the panel discussions. Others were Dr. John M. Bellan, pastor of Church of the Incarnation, Queens, N. Y., an interracial group; Pastor Edward H. Dixon, pastor of an all-Negro congregation—Christ, Philadelphia; and Pastor William Ward of Rosemont Church, Bethlehem, Pa., former sociology professor at Muhlenberg College. Moderator was Dr. John Doberstein of the seminary faculty.

Speaking from his own experience, Dr. Horn cited figures on the rapid turnover of members in a changing community. A "fluid program" must be developed to conform with local conditions: a continuous house-to-house canvass, initiatives designed to attract non-Lutherans to the church, and co-operation with other churches in the area are part of this strategy.

Other speakers, dealing specifically with racial integration, agreed that segregation can be eliminated by a slow but steady process of adaptation. Pastor Ward cautioned against theorizing on the problem while doing little. He said there is so much talk about the principles of integration on the national scene that members of church groups are getting overconscious of its implications and shy away from action within their limited sphere. The days of biologically based prejudice are over, he said. If leaders in the church take the initiative of concrete steps toward gradual integration, the rest of the membership will follow.

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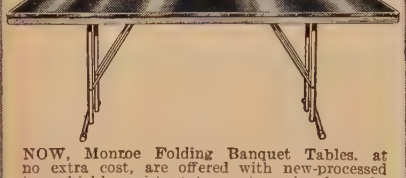

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THE MISSION PROGRAM in the Philadelphia Conference was advanced when St. John's Church was organized in Morrisville on Oct. 16. Large industrial plants are being established in this locality and population figures have increased accordingly. Pastor Marvin E. Dewalt began work in Morrisville last March, held the first service April 24. Charter membership on organization day was 63 confirmed, 98 baptized members.

Dr. Roy L. Winters, executive secretary of the Pennsylvania Ministerium's board of home missions, conducted the service. Ministerium President Charles M. Cooper preached. The first congregational meeting, led by Dr. Winters on organization day, adopted a constitution and elected the first church council.

A second mission organized last month was St. Phillip's, Dunlinden, Del. Dr. Cooper and Home Missions Secretary Winters were present as the congregation organized with 92 charter members Oct. 30. Purchase of a parsonage for Mission Developer Robert E. Grochau was announced at the same service.

Eight Delaware churches joined in a Reformation Day rally at St. Stephen's Church, Wilmington, Oct. 30. Speaker was Dr. William O. Moyer, pastor of Philadelphia's Holy Communion Church. Introduced at the service were members of the new Milford mission with their pastor, the Rev. John Scherch.

Luther Leaguers are joining the Social Missions Society of Philadelphia in work camp projects scheduled in November, January, and March. Camps last from Friday evening to Sunday afternoon. Work is done at Philadelphia Lutheran Settlement House, Haverford Center, and in private homes. Dates, as announced by LLA Associate Secretary Arthur Bauer, are Nov. 11-13 (for 15-year-olds and over), Jan. 20-22 (18-25 years), and March 2-4 (15-18).

The Rev. Gilbert E. Doan, Jr., was installed as assistant Lutheran campus pastor for the Philadelphia area on Oct. 9 at a special service held at Holy Communion Church, sponsored by NLC Student Service.

Evangelism Sets Theme For Luther League Work

By LUTHER E. FACKLER

PITTSBURGH—"Operation Retrieve" is in progress in the Pittsburgh Synod Luther League. It is a program in keeping with the ULCA's evangelism campaign aimed at winning old members back to the leagues and recruiting new ones. Sessions for leaguers and advisors have been held at Camp Lutherlyn, and workers and advisers are meeting to discuss the programs of Luther League and evangelism.

"THE OPEN DOOR" is theme of the promotional booklet describing the proposed new program for the Industrial Division of the Lutheran Service Society. Plans call for a $30,000 fund campaign to equip the plant. First to be approached will be industrial firms in the Pittsburgh area, but individuals and congregations will be given an opportunity to contribute.

A group of Lutherans which split in 1884 into two churches was together again when, after months of intensive study authorized by both congregations, Old Zion and Hempfield Zion merged. Following his resignation from the Harrold-Seanor Parish, Pastor Reinhold K. Weber accepted the call from the merged congregations.

A synod-wide series of audio-visual conferences was held during October to promote more effective use of visual aids available to all churches. The Rev. George B. Ammon, associate secretary of the Parish Education Board, led the discussion.

Intersynodical Reformation services were held in Carnegie Music Hall, Pittsburgh. Speaker was the Rev. Gordon Huffman, pastor of St. Mark's, Butler, Pa.

Evangelism and stewardship will be discussed at the laymen's retreat at Thiel College, Nov. 25-27. Dr. Carveth P. Mitchell, Mansfield, Ohio, will deliver three lectures on evangelism, and Dr. Henry Endress, executive director of the Lutheran Laymen's Movement, will speak on stewardship. Director is Dr. Edward K. Rogers.

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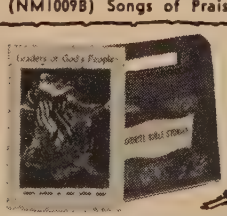

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SOUTH CAROLINA

500 Pastors and Laymen Throng Evangelism Workshop

By WYNNE C. BOLIEK

COLUMBIA—Attention in South Carolina was focused on the synod-wide evangelism workshop and rally held in Columbia on Oct. 12 and 13. Attendance, largest for any state-wide program in many years, was in excess of 500. The workshop, chiefly for pastors, was followed by a rally, which included lay representatives and pastors from congregations throughout the synod.

Among guests from other states were Dr. Robert W. Stackel, director of the ULC evangelism program; the Rev. E. Dale Click, associate director of evangelism of the Board of Social Missions; and the Rev. G. Martin Ruoss, Mechanicsburg, Pa. Others taking part in the program included Synod President Karl W. Kinard; the Rev. J. Shelton Moose, synodical field worker; Dr. J. A. Keisler, area director of evangelism; Dr. Augustus Hackman; Dr. Carl A. Honeycutt; Dr. Robert P. Roth; the Rev. J. Kenneth Webb, chairman of the South Carolina Synod evangelism committee; the Rev. Paul G. Mc-

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ENROLLMENT at Newberry College this year is 470; 340 men and 130 women. At present 36 per cent of the student body are Lutheran. Pledges for the $500,000 building and endowment fund campaign to date total $533,486.27. This does not include the Florida Synod which postponed the campaign on its territory.

New board missionaries working on the territory of synod, are the Rev. William Wingard of Columbia, who will develop a mission at Myrtle Beach, and the Rev. Marion Rhoden of Clinton, who will go to Greenville.

Chief Chaplain J. Obert Kempson, South Carolina State Hospital, Columbia, recently completed twenty years' service at this institution. He instituted a pastoral training program at the State Hospital and is lecturer on pastoral counseling at Southern Seminary.

Orangeburg Church, Dr. Carl B. Caughman pastor, celebrated the 100th anniversary of its organization. Former Pastors G. H. C. Park, A. H. Boozer, and P. E. Shealy spoke.

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A new education building was dedicated at St. James' Church, Sumter, Oct. 2. Synod President Kinard preached. Pastor J. Emmet Roof led the service. Redeemer Church, Newberry, the Rev. P. E. Monroe, Jr., pastor, dedicated a parish building Oct. 9. Speakers were Dr. Kinard and Newberry Conference President Thomas H. Weeks.

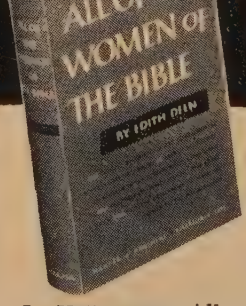
Faith Church, West Columbia, broke ground for the first unit of its new building. Pastor is the Rev. J. V. Long. This mission congregation is relocating in order to serve its constituency better.

WASHINGTON-OREGON

Stewardship Sector Project Shows First Tangible Results

By ARTHUR E. WULF

PORTLAND—The sector project for stewardship in which three-fourths of the congregations of the Pacific Synod are par-



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ticipating is entering its final stages. Most of the congregations have completed research and survey. The plan thus far has brought a greatly increased knowledge of the work of the church and its responsibilities and has given members a realization of what can be done if there is adequate sup-

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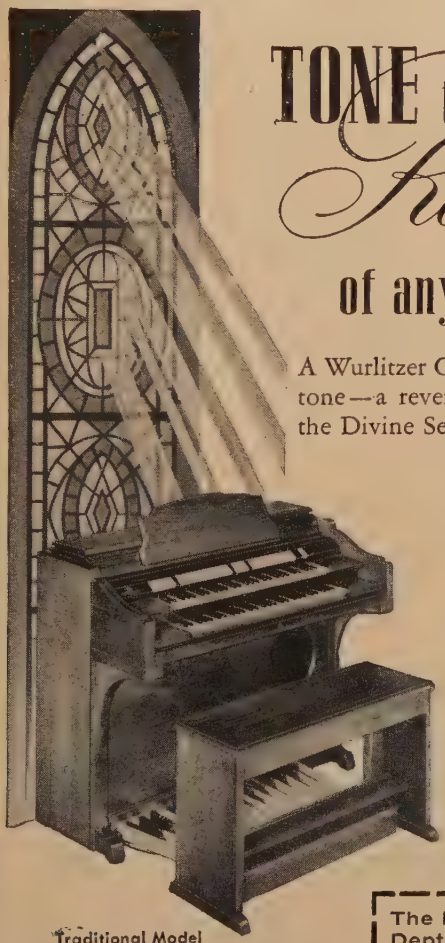

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WASHINGTON-OREGON . . .

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The synod begins to operate on the "grace system" of benevolences next year.

A study of the synodical youth program is being made by a committee appointed by the synodical board. The committee is developing a plan of co-ordination among Luther League activities, Bible camp, leadership training, and other youth programs.

The Brotherhood convened at Redeemer Church, Portland, Oct. 7-8. Regional Evangelism Director Ross Hidy spoke on the ULC evangelism campaign for the next two years. Other participants were Dr. Charles Foelsch, president of Pacific Seminary, and Dr. H. C. Hoisington, LLM associate director. Ed Carter, Portland, was elected president.

The synodical Women's Missionary Society, adopting a new name—United Lutheran Church Women—in accordance with the decision of the WMS convention in Cleveland, met at St. James' Church, Portland, Oct. 13-14 and elected Mrs. Walter Knutson as president for a three-year term. Women of the Spokane area, at a workshop in St. Paul's, Spokane, on Nov. 1, discussed programs and materials.

Board Missionary John L. Baglien began development of a congregation at Hillsboro, Ore., Sept. 15. Pastor Donald A. Clinton has resigned from St. Andrew's Church, Portland, to develop a mission in the Eastgate area of Seattle, Wash. Pastor Ernest N. Haugse held the first service for a mission at Richland, Wash., Oct. 16. A house chapel was dedicated Oct. 9 for Epiphany Church, East Portland, by Mission Developer Vern D. Jeffers.

Building programs have been started within the last month by St. Mark's Church, Seattle; Good Shepherd Church, Pocatello, Idaho; Redeemer Church, Boise, Idaho; and Grace Church, Victoria, British Columbia.

Evangelism missions were held in the Portland and Tacoma areas in co-operation with National Lutheran Council churches. In Portland the Missouri Synod participated in the program. Separate preaching missions were held in Stephenson, Morton, and Kelso, Washington.

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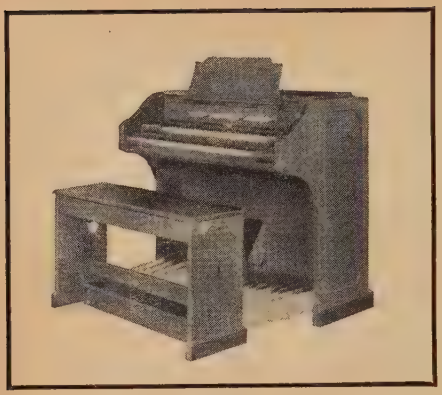

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KLINGENSMITH, ROBERT C. From Grace Church, Rochester, Pa. To Seventh Street Church, Lebanon.

ILLINOIS

HERSCH, PAUL T. From Trinity Church, Carthage. To St. Paul-Ware's Grove parish, Hillsboro.

MCCORMACK, CLYDE R. From First Church, Columbus, O., assistant pastor. To pastor for Lutheran students in Chicago area.

PETERSON, JOHN. From Ascension Church, Chicago. To Our Saviour's Church, Arlington Heights.

SETZER, ROY B. From Memorial Church, Louisville, Ky. To Mizpah Church, St. Louis, Mo.

NORTH CAROLINA

PEELER, J. L. From Prosperity Church, Concord. To Holy Trinity Church, Reidsville.

RIDENHOUR, ERNEST W. From Sharon Church, Statesville. To St. Paul's Church, Startown.

SOUTH CAROLINA

SHELBY, ROBERT F., JR. From Kimball Church, Kannapolis, N. C. To St. Paul's Church, Columbia.

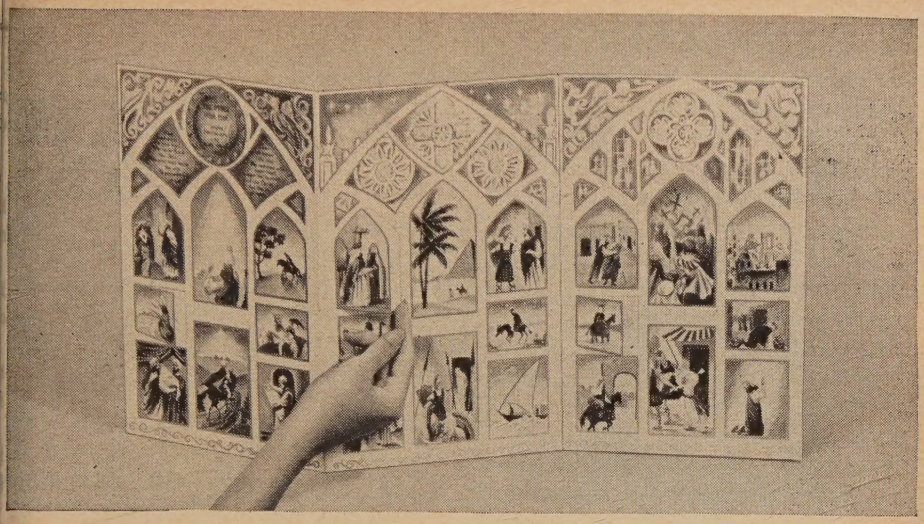
—DECEASED—

THE REV. SAMUEL J. MILLER died Oct. 12 in Greensburg, Md.

The 84-year-old pastor was born in Smithsburg, Md., and graduated from Gettysburg College and Seminary. Ordained by the Maryland Synod in 1900, he served St. John's, Sparrows Point, for two years before becoming pastor of Our Saviour Church, Baltimore, in 1902. He served the Baltimore congregation 28 years and was for some time secretary of the eastern conference.

Among his survivors are his brother, Chancy C. Miller, Edgemont, Md., and a number of nieces and nephews.

The funeral service was held Oct. 14 at St. Paul's Church, Greensburg, by Synod President J. Frank Fife, and Pastors James G. Horn and Paul H. Smith. Interment was at Welty's Church cemetery.



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In conclusion . . . . . .

I'm glad I wasn't an editor for a Danish publishing house in Copenhagen around 1845, when Soren Kierkegaard came in with a book manuscript he wanted printed. I would have decided that the book was eccentric, obscure, and unlikely to pay its way.

No Copenhagen publisher did take a chance on Kierkegaard. He had enough money to pay for printing his books himself. One of the biggest, he admitted, sold 60 copies in the first three years.

It was a half-century after Kierkegaard died (100 years ago this week), that these books began to attract wide attention. Many of the important Protestant theologians of the last half-century have been decisively influenced by this long-neglected Dane.

The explanation is that Kierkegaard was 100 years ahead of his time. Before Darwin or Karl Marx had published the books which affected the thinking of millions who are living today, he wrote books which are an answer to 20th century skepticism. People of strong, childlike faith don't need Kierkegaard's books. Because what he did was to demonstrate that a sophisticated intellectual, bitten deep by the doubts and dreads of the modern world, can have strong, childlike faith.

Kierkegaard's writing has a strong resemblance to Luther's. It's an odd fact that most of Luther's writings were not widely read until about 50 years ago (they haven't yet been translated into English).

Both men said that a Christian can't try to meet the intellectuals on their own ground by arguing out a system of doctrine. Faith comes from a deeper level. Luther denied that a man has a right to understand God by the working of his own brain. "It is not possible to grasp even the smallest article of faith by human reason or perception," he said.

When a sinful man confronts the hidden and eternal God as he reveals himself in Christ, a man takes "the leap of faith," said Kierkegaard. "If I am capable of grasping God objectively, I do not believe, but precisely because I cannot do this I must believe," he said.

One's whole existence answers God and can't stop to argue. It's because of this emphasis on one's personal existence in relation to God that Kierkegaard's followers are called (if you like big words) existentialists. Kierkegaard wrote at length about Abraham taking Isaac to be sacrificed as God told him, not understanding, not questioning. A Christian lives that way, he said, with confidence that God can be trusted.

Dr. Martin Heinecken has written a big book about Kierkegaard, to be published next autumn, and has written several articles for The Lutheran (*beginning this week, page 12*). Many others such as Dr. Jaroslav Pelikan in his new book, *Fools for Christ,* have written about this famous Dane. Some of Kierkegaard's writing is now in a paper-back book (*Fear and Trembling* and *The Sickness Unto Death*).

What a strange turn of events, 100 years after the life of an almost unknown author, that you can buy his book for 85 cents in almost any bookstore. I can't sum up this great man's ideas on one small page. But on this centennial of his death I warn you not to try reading him if you want an easy time. He was eccentric, obscure, but somehow he manages to find publishers today.

—ELSON RUFF

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